





the Waldenses replied, "Friends, if they are suffered to pass on!" Instantly the shout, "Kill them! kill them!" rang thro' the darkness, and then the order "fire!" was heard along the ranks. In a moment, more than two thousand muskets opened on the bridge, and it rained a leaden storm its whole length and breadth. They expected, and rightly, that under such a well directed fire, the little band of exiles would be annihilated; and so they would have been but for the prudence and foresight of their leader, Arnaud. Expecting such a reception, he gave orders that his followers, the moment they heard the word "fire," from the enemy, should fall flat on their faces. They obeyed him, and that fiery sleet went drifting wildly over their heads. For a quarter of an hour these heavy volleys continued, enveloping that bridge in flame; yet during the whole time, not one Waldensian was wounded. At length, however, a firing was heard in the rear; the troops that had left them pass on the mountain in the morning, had followed after, on purpose to prevent their escape from the snare that had been set for them. Crushed between two powerful bodies of soldiers, with two thousand muskets blazing in their faces, and a narrow bridge before them, the case of the wanderers seemed hopeless. Seeing that the final hour had come, Arnaud ordered his followers to rise and storm the bridge. Then occurred one of those fearful exhibitions sometimes witnessed on a battle-field. With one wild and thrilling shout, that little band precipitated itself forward. Through the devouring fire, over the rattling, groaning bridge, up to the entrenchments, and up to the points of the bayonets, they went in one resistless wave. Their deafening shouts drowned the roar of musketry, and, borne up by that lofty enthusiasm which has made the hero in every age, they forgot the danger before them. On the solid ranks they fell with such terror and suddenness, that they had not time even to flee. The enraged Waldenses seized them by the hair, and trampled them under foot; and with their heavy sabres cleaved them to the earth. The terrified French undertook to defend themselves with their muskets, and as they interposed them between their bodies and the foe, the Waldensian sabre struck fire on the barrel till the sparks flew in every direction. The Marquis de Lorry strove for awhile to bear up against this overpowering onset, but finding all was lost, he cried out, "Is it possible I have lost the battle and my honor?" and then exclaiming "Sacre qui peut!" turned and fled. That army of two thousand five hundred men then became a herd of fugitives in the darkness, moved down at every step by the sword of the Waldensian. The slaughter was terrible, and the victory complete; all the baggage and stores were taken; and at length, when the bright moon rose over the Alps, flooding the strange scene with light, Arnaud called his little band from the pursuit. Having supplied themselves with all the powder they wished, they gathered the rest together, and set fire to it. A sudden blaze revealed every peak and crag, and the entire field of death, with the brightness of noonday—followed by an explosion like the bursting of a hundred cannon, and which was heard nearly thirty miles in the mountains. A deep silence succeeded this strange uproar, and then Arnaud ordered all the trumpets to sound, when every man threw his hat into the air, and shouted, "Thanks to the Eternal of Armies, who hath given us the victory over our enemies!" That glorious shout was taken up and prolonged till the fleeing fugitives heard it in the far mountain gorges. The entire loss of the Waldenses in this bloody engagement did not reach thirty men, while the ground was embowered with the dead bodies of the French. The latter had refused to destroy the bridge, and thus effectually arrested the progress of the exiles, because they wished to destroy them. But God had given them the victory, and their shout recalled to mind the ancient shout of Judah in battle.

That night the tired Waldenses slept upon their arms on the bloody field they had won; and when the morning sun arose, there lay the wrecks of the fight on every side. In the midst of the trampled plain, they lifted their morning prayer and voice of renewed thanksgiving to Him who carried them in the hollow of his hand; and again took up the line of march.—*Parlor Magazine.*

**DR. EMMONS ON PREACHING.**—A young man having preached for the Doctor one day, was anxious to get a word of applause for his labor of love. The grave Doctor, however, did not introduce the subject, and his brother was obliged to bait the hook for him. "I hope, sir, I did not weary your people by the length of my sermon to-day." "No sir, not at all, nor by the depth either." The young man was silent.—*Norfolk Democrat.*

It was Baxter that said in his old age, on a review of his life, "I take note that I never went to any place in my life, among all my changes, which I had before designed, or thought of, much less sought; but only to those that I never thought of, till the sudden invitation did not surprise me." Probably almost every truly heavenly servant of God will find the same to be strictly and experimentally true, in a careful reconsideration of all the important passages of life.—*N. Y. Eccl.*

Eternity was well defined by a Parisian mite on a public exhibition occasion:— "Eternity has neither birth, death, infancy, nor old age. It is to-day, without either yesterday or to-morrow."

Never permit yourselves to entertain kind thoughts of God, on account of any of his dispensations.

## Christian Secretary.

HARTFORD, FRIDAY, OCTOBER 1.

### Doctrine.

The importance of understanding the doctrines of the gospel is very clearly set forth in the scriptures. It is a duty enjoined upon individuals.—"Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me," said our Saviour to the Jews. The Bereans are represented as "more noble than those of Thessalonica," and one of the reasons assigned for this, that they "searched the scriptures daily whether these things were so." We are told that "all scripture is profitable for doctrine;" and Paul directs Timothy to "give attendance to reading, to exhortation, to doctrine." A professor of religion can never become extensively useful unless he is well indoctrinated in the fundamental truths of the Bible. Especially is this true at the present day, when error in almost every form is rife in the land; when new theories and new doctrines are becoming more and more common, and learned theologians are presenting the religious world with systems of doubtful tendency. And while it is a most important and solemn duty binding on individual Christians to understand the doctrines of the gospel and to be ready to give to every man a reason for the hope that is in him, there is another, and perhaps still more important duty, resting on the churches and more important duty, resting on the churches and more important duty, resting on the churches.

There has been something radically wrong in the manner in which councils for the examination of candidates for the ministry have been conducted. Not that there has as yet been any very serious error made upon the doctrines and usages of the Baptist Church by the ordination of ungodly men; yet we fear too many such cases have already occurred. The plan that is generally pursued in calling councils strikes us as deficient in some particulars. We allude particularly to the common practice of sending letters to the neighboring churches inviting a council for the purpose of examining a candidate, with a view to his ordination; and arrangements are made at the same time for the ordination services by the appointment of a preacher for the occasion; and a notice goes out that the ordination is to take place on a certain day, (a few hours after the meeting of the council,) accompanied by an invitation for a general attendance, &c. A council convened under such circumstances could hardly be expected to act independently in the premises. Perhaps a majority of them may feel that the candidate is not fully qualified for the work of the ministry—he may be unsound on certain points of doctrine, but these objections are too often overruled by the consideration that the ordination services are all arranged,—that several of the council have been designated to officiate at the ordination, and that notice has been given that the services are to take place the same afternoon or evening, and a large concourse of people will be disappointed if the ordination is deferred. When all these, and other circumstances are taken into consideration, it is not surprising that young men are inducted into the ministry who have no right to be there, and by whom the cause of truth will be made to suffer. A candidate for ordination, in addition to undoubted piety, should be thoroughly versed in the scriptures, should possess a clear and familiar knowledge of the doctrines of the gospel, and should be able, by his acquaintance with these and other truths, to teach a congregation of intelligent men.

As regards councils for the examination of candidates for the ministry, they should be called without any reference to the time of ordination whatever. That part may be easily arranged after the candidate has been approved. A delay of a few weeks, under ordinary circumstances, can make no material difference one way or the other. In calling a council, it should be the object of the church sending out the invitations to secure the services of the ablest and most experienced pastors in the vicinity, and if a sufficient number of such men are not to be found within a reasonable distance of the church where the council is to meet, then let the invitations be extended and the expenses of the delegates paid until an able and judicious council is secured. The churches too in appointing their lay delegates should select the ablest members.—We choose to speak plainly on this subject, for we regard it as of vital importance to the cause of truth and pure Christianity. An unsound ministry will soon make unsound churches, and unsound churches in turn will make unsound ministers.—Thus far the Baptist churches have been mercifully spared from divisions on doctrinal points—their discussions having been confined to moral questions almost exclusively. But as other churches, the Congregational, the Presbyterian, the Episcopal and Methodist, for instance—have all been more or less divided on questions relating to doctrines or church polity, we may in turn expect similar difficulties in our own denomination, unless precautionary measures are taken to secure a sound ministry. We have had warnings on this point in the defection of Campbell, and others, and we might point to a solitary instance of a church divided and shattered and the organization of a Unitarian Society in our own State, in consequence of the heretical principles of a young pastor who was prematurely settled over it. But such instances are rare amongst us. The ministry in this State are very generally sound in their doctrinal views; there may be exceptions possibly, but we know of none. Let us endeavor to keep the church pure in this respect, at least, by admitting none to the ministry except those who give the most satisfactory evidence of their qualifications for the holy work to which they are called.

Another very important measure, with a view to the maintenance of sound doctrine, is the training of the younger members of the church. In addition to all that an efficient pastor can do, very much good may be accomplished through the medium of Sunday schools and Bible classes. Judicious teachers and superintendents should be selected in all cases, and special pains taken to bring out the truth in a style so plain and simple that a child can understand and remember it. The selection of good books for Sabbath School Libraries is another point which demands attention. Too much care cannot be bestowed in the selection of a good library. The world is full of books, and many of them are bad ones, notwithstanding they may profess to be very harmless. If the library is small, there is more need of a valuable selection. A few good books are better than whole cargoes of indifferent, or bad ones. We might extend this article to almost any length in assigning reasons in favor of sound doctrines.

### Fiction.

It is a melancholy fact, that the rage for fictitious stories far exceeds the desire for sound religious and moral reading. If any one will take the trouble to enter a News Office, he will at once see the truth of this statement verified in the long rows of magazines and newspapers, filled with the most miserable fictitious trash that can well be imagined, to the exclusion, almost, of religious newspapers and magazines. It is understood, of course, that news vendors supply their shelves with that kind of reading that happens to be in demand; so the display of literature upon their counters may be considered a fair index of the taste of the public.

The effect upon a family of children, of this kind of literature, if it deserves the name, will be realized in future years—in eternity we fear; yet it is a fact that Christian parents do allow such stuff to come within the domestic circle, and even pay for it in order to please the taste of the young masters and misses, while they actually feel too poor to take a good religious paper—the good effects of which would be almost incalculable upon the rising generation, were such papers patronized as they should be. It is not to be expected that irreligious parents will patronize religious papers; they of course will furnish the light literature of the day for the benefit of their families, and thereby educate their daughters in the knowledge of all the "horrible" and "thrilling" tales which the penny-almanacs can invent and work into shape, from the materials upon which they have at their command, viz.: *war, love, murder, piracy, and suicide*; and such a sort of education, the part of Christian parents is unjustifiable and wicked.

The literature of which we are speaking is admirably adapted to one purpose if no more, and all who desire to fill the minds of their children with moral poison and unfit them for respectable members of society, may learn in time, what that is, by feeding them with such trash. Who has not seen somewhere in the course of his life, a young married lady whose mind had been poisoned in youth by novels and newspaper fiction? If you have been so unfortunate as to make her a call before dinner, you may have found her engaged in devouring the last novel, or some long story in a magazine or newspaper, which is "to be continued." The lady herself is in dishabille, her hair uncombed, and her appearance strangely indicating the slattern, and her house and children are still worse off; so she often finds some excuse for the confusion in which you find her—she has not found time this morning to set her house in order, or something else equally as destitute of truth. If you call to dine, hands are in a still worse plight, and her poor husband must excuse his wife in the best way he can.—Much as we are opposed to the granting of divorces as at present practiced by our Legislature, we could not in our heart blame the man who is cursed with a novel-reading wife, for seeking relief in this way. The effect upon the mind of boys is no better. The tales of piracy, robbery, and daring fea which are generally painted by the writer in a style to glorify his principal characters, often induce boys to run away and go to sea in the expectation of becoming heroes in crime themselves. And yet these "Magazines" and "Family Newspapers," constitute for many their entire stock of reading. Professors of religion, who regard the welfare of their families, cannot be too careful in the choice of the newspapers and magazines which they are in the habit of placing before their children.

The Boston Reporter speaks out against this morbid taste for fiction as follows:

"I want a paper that has long stories in it," said a young lady; and she added, "I don't want a paper for any thing else." Poor girl, much to be pitied, and a pitiful appearance she will make thro' life, at the present rate. She wants nothing serious, no acquaintance with the history of her own times, no intellectual cultivation—nothing but newspaper novels; empty heads they must be, that can find room every week for some ten columns of sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousand its sheets of shallow, insipid, and disgusting fiction, and for this an amount of money is paid, which a sounder literature utterly fails to command. Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their scepticism, ignorance, loose morals, and destitution of all taste and fitness for life's duties. Doubtless the periodical press does more to the opinions, habits of thought and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and the parent and child will become assimilated to it in sentiment and feeling; and as families are, so is the community at large. Blind and stupid therefore—yea worse, are those parents, who, professing Christian principle, tolerate in their houses a class of papers which are, first good for nothing, then bad—bad as the "Mysteries of Paris," made up of the writings of silly, ignorant scribbles, who would be "at the foot" in a town, and much more in a school of good morals. Such are the teachers of half the present generation."

### Suicide.

There must be something in the atmosphere to derange the minds of men. We believe that there has been a greater number of suicides committed in the United States, the present than any two preceding years. Not a day passes without seeing, in some of our exchanges, one or more cases of self-destruction.—*Cin. Chronicle.*

Suicides would be less frequent, we have reason to believe, were newspaper editors less anxious to make a paragraph out of every case of the kind that occurs. It is sickening to read the "melancholy suicides" which most of the secular and many religious editors transfer to their columns. No good can result from such a course, and it is very possible that much harm may be the consequence. We have somewhere seen it suggested that there is a class of persons whose minds are predisposed to suicide from the very fact that their names will appear in the newspapers with the particulars of their death, together, perhaps, with the usual accompaniment—"no cause can be assigned for this rash act." It must be a strange, and very weak mind indeed, that would suffer itself to be influenced by such a contemptible motive, but we believe there are such cases. A love of notoriety is very strong in some persons, and although we cannot believe that the simple fact of the announcement of a sui-

cide in the papers, could of itself be a sufficient inducement for a man to take his own life, still it might have a very powerful influence on his mind. The wisest course in such cases is barely to announce the death of the person without making any allusion whatever to the cause of his death. The last case of suicide that occurred in this city, some two months since, was treated in this way, and should another occur, we hope it will be disposed of in the same manner.

Another reason why these stories should not be published, is the fact that the relatives of such persons do not wish to have the particulars made public. There are frequently many painful circumstances attending a suicide, and it would seem that the family and friends of the person who has taken his own life had been called to suffer enough without having the deed with all its heart rending circumstances trumpeted forth in a hundred newspapers. Respect for the feelings of surviving friends should prevent such scenes from being made public. There may be exceptions to these objections, for cases of suicide may occur where it would seem absolutely necessary to make the fact known.—Such a case occurred in this city eight or ten years since, when a stranger took his own life. No one knew him, and it was necessary to make the fact known in order to find his friends.

The assertion of the Chronicle that "there must be something in the atmosphere to derange the minds of men," may be worthy a passing remark. If it is true that more suicides have been committed in the United States during the present, than in any two preceding years, it may not be improper to enquire into the causes. It was extremely fashionable in former years for certain professedly religious papers, to ascribe a great many cases of suicide to "religious excitement," by which revivals of religion are meant to be understood. But we have had but very little of this for four or five years past. The *Watchman of the Valley*, says "there is not religious excitement enough in the whole land, if it was all concentrated in one mind, to produce derangement." It is true, but very little if any religious excitement exists, and yet we are told that the number of suicides the past year has doubled. It would be fair to resort upon what we urge such shallow objections against what they term religious excitement, by saying that it is for the want of these excitations that so many suicides occur—but whether this is so or not, it is evident that in proportion as spiritual religion declines, suicides increase. As far as mere animal excitement in matters of religion is concerned we were never its advocate, but revivals of religion produced by the outpouring of the Holy Spirit, we do advocate, and were they more frequent, and more powerful, the number of suicides would be less. A sincere Christian, in his right mind, never yet destroyed his own life.

### Boston Baptist Association.

The thirty-sixth anniversary of the Boston Baptist Association was held, as we learn from the *Watchman and Reflector*, on Wednesday and Thursday, the 15th and 16th of Sept., with the Baptist church in Brookline. The annual sermon was preached by the Rev. N. Colver, of Boston, from 1 Cor. 9:—16, "For a necessity is laid upon me; yea, woe is me, if I preach not the gospel." The doctrine deduced from the text was, "A call of God to the gospel ministry is definite and imperative." Under the first head of the discourse it was urged "that personal piety is no indication of a call to preach;" nor a desire for the conversion of souls, or to do good; nor an impression that it is one's duty to preach. The positive indications of a call to preach, are, a preparation in nature, and a preparation in grace, the first including aptness to teach, the second fidelity to Christ.

The whole number added to the churches by baptism during the year is 301, making the present aggregate 8,577. The church in Framingham has had an addition of ninety to its numbers, many of whom are heads of families. The ordinance of baptism has been administered every month for ten successive months. The churches in Medway, East Boston, Cambridge and Charlestown also spoke of revivals during the year.

A request of eleven churches to be dismissed for the purpose of forming a new Association, was granted provisionally, with a recommendation that if a new Association was organized, it ought to consist as nearly as practicable, of one half of the churches now composing the body, and that the division of the churches in Boston should be as nearly equal as possible.

### The Litchfield Association.

Messrs. Editors:—By the request of the Clerk, I send you a sketch of the proceedings of the Second Anniversary of this body, which occurred on the 15th and 16th inst., with the church in New Milford.

A number of brethren from the distant parts of the county having arrived a little before night on the previous day, it was thought best to have a meeting. Accordingly, information was circulated through the neighborhood, and when the people were gathered together, S. S. Wheeler was invited to open the scriptures, which he did at Matt. 6: 9, and dwelt for some 35 minutes upon the interesting relations of God's family, which was followed with prayer and exhortation by a number of brethren.—It was an interesting and profitable season to many. Even some of the unconverted were overheard to say, that it was a solemn meeting.

An hour or more was spent in prayer and exhortation the next morning, before the hour for preaching arrived. The time having come, Br. C. W. Watrous delivered an animating sermon, founded on Ps. 62: 5, showing when we might expect spiritual and saving blessings from God. After the collection for the widow's fund, Br. A. Gates, (moderator last year), called the meeting for business to order, which resulted in the choice of S. S. Wheeler, moderator; C. W. Watrous, clerk; and A. W. Lawton, Treasurer. The letters from the churches breathed forth excellent desires, but at the same time complained of the general dearth, that covers the length and breadth of the land. The statistics showed only three baptisms.

At half past 2 P. M. Br. L. Lewis, of Bristol, preached from Heb. 10: 35, portraying in a solemn manner the importance of exercising implicit confidence in God, the Bible, prayer, &c. In the evening S. S. Wheeler delivered a sermon founded on John 8: 12, holding up Christ as the moral light of the world; after which there was a profitable season of religious conference.

On Thursday morning at 10 o'clock, business was suspended to hear a sermon from Eld. R. Doty, drawn from Eph. 2: 49-22. His theme was,

"The word of Christ, as given by the prophets and apostles, is the foundation on which the Church sentimentally rests," in which he showed in a clear, scriptural and logical manner, the true grounds of Christian and church union. The Circular Letter, by Br. Howard, was an interesting document, on the importance of more spirituality in the churches. The benevolent operations of the day are warmly cherished by the brethren generally in this body, but the one which seems to lie nearest their hearts, is the Domestic Missions, or the moral condition of Litchfield County. For this they have contributed for more during the past year, than was apportioned to them by the Convention. They feel grateful for the amount which the Convention has expended within the county the past year, and desire to continue the fraternal co-operation. Their contributions for this and other objects, connected with the promptness and efficiency with which every committee discharged their duty, during their session, is conclusive evidence, that they are not only willing, but through Christ strengthening them, fully able to go up and possess the land.

A little before 12 o'clock the delightful exercises were brought to a close, by a vote of thanks to the church for their kind hospitality, and the choir for their assistance in giving a proper zest to the business. They are to meet in Cornwall Hollow next year. S. S. WHEELER.

Colebrook, Sept. 22, 1847.

### Dedication.

The new Baptist church of this village, was dedicated to the service of God on Wednesday, the 22d inst., at 2 o'clock, P. M. The following is the order of exercises:—1. Voluntary by the choir; 2. Invocation by L. Leach, of Three Rivers; 3. Reading Scriptures, N. M. Perkins, of Westfield; 4. Prayer by Rev. Mr. Curtis, of Belchertown; 5. Original Hymn; 6. Sermon by Baron Stow, D. D. of Boston; 7. Original Hymn; 8. Prayer of consecration by the pastor, M. G. Clarke; 9. Anthem; 10. Address to the church and congregation by Rev. D. Ives, Suffield; 11. Prayer by J. G. Warren, Cabotville; 12. Original Hymn; 13. Benediction, father Rand, of Ireland Parish.

At an early hour the spacious house was filled to overflowing, including a large number of clergymen of different denominations. The sermon was from Isaiah 52: 1, "Awake, awake, put on thy strength, O Zion." It was a fine specimen of gospel preaching,—one of Dr. Stow's happiest efforts. His subject was the Strength of the Church. It was highly classical, while it breathed a spirit of deep and earnest piety. It was listened to with profound interest, and many have expressed a wish that it might be published.

The address to the church and congregation by Bro. Ives, one of its former pastors, was brief, and very appropriate. The music, under the direction of Mr. A. Leland, formerly of your city, is highly spoken of, as being of a superior order. The whole services were interesting and appropriate to the occasion. The last hymn from the pen of Charles Thurber, Esq., I send you for its insertion in the Secretary, as I have no doubt it will be read with interest by many of your readers.

### HYMN.

Grant the parting blessing, Father,  
Set thy sacred signet here,  
That when, in these courts we gather,  
We may find thy presence near.  
Bless us, Father,  
As we worship year by year.  
High in yonder field of azure  
Stands a temple, passing fair,  
And one ceaseless flood of pleasure,  
Gushes from the worship there.  
Here prepare us,  
In that blest employ, to share.  
There, in seas of deep fruition,  
Faith, in thrills ecstatic dies;  
Here 'tis she must guide our vision,  
Upward to her native skies,  
Or we'll never  
Reach the goal and grasp the prize.  
Saviour, in Thy glorious mission  
Thou didst open the gates of love,  
Make these courts the mount of vision,  
Where we'll come and look above,  
And, in prospect,  
In the bowers of pleasure rove.

Visions, O! how bright and pleasant,  
Strow the Christian's pathway o'er;  
Joy's fair garlands crown the present,  
Hope's bright rainbow stretch before;  
All is blissful,  
Till we land on that bright shore.

The house is situated on the east side of Main street, corner of Harrison Avenue, between the railroad stations and Court Square. It is very central and in the most thriving part of this rapidly growing town. The house is built of brick, the walls being covered with stucco of the finest texture, is finished in imitation of dark freestone, which is the color of the edifice from the basement to the Vane. The house is 86 feet long, and 60 feet wide, exclusive of a portico projecting over the front entrance, 8 feet by 36 feet front, supported by six Ionic columns, massive and beautiful. From the front of the building, rises a steeple, at the base of which is an octagon pedestal; upon this stands a Peristyle section which contains the Belfry, and is surrounded by six Ionic columns, standing out from the Belfry, and adding much to the beauty of this section. Above this is a section of buttresses and pannels. The spire, which is one hundred and forty-five feet in height, is so admirably proportioned to the other parts of the structure as to attract the notice and delight the eye of every one approaching it. The architecture of the building is of the Grecian Ionic order. The inside of the body of the house is colored after the same style of the outside; the whole of which present the appearance of rich and solid masonry throughout.—The cornice, columns, and steeple are of wood, painted stone color, and sanded so as to be in perfect keeping with the walls. There are 112 seats on the floor, which, with those in the galleries, will comfortably seat one thousand persons. The side galleries are narrow, and finished in fine taste.—The pulpit is a broad platform, on which stands a portable desk, plain, and painted white; this being removed back, a Baptistery is opened beneath. In the rear of the pulpit are two beautiful columns, and two antess. The wood work of the interior has been painted and grained in imitation of oak.

The ladies of the congregation by their indefatigable industry and perseverance, have furnished the cushions and carpets, as well as the lamps and pulpit trimmings, so that a comfortable cushion is in every seat, and a rich carpet covers every aisle and lecture-room. In the basement is a large, pleasant and elegant room, 60 by 40 feet, besides two smaller rooms 30 feet square, with large folding doors between them; one of which is carpeted and furnished for the Ladies Sewing Society, the other will be used for various social purposes. The seats in the Lecture-Room are arranged for the convenience of the Sabbath School. The back of every other one is hung so as to turn over like the seats in the cars. A very rich toned bell has been placed in the tower, the weight of which is 2,304 lbs. Also Chilson furnaces are placed in the basement, by which the whole building will be pleasantly warmed. The whole undertaking has been a successful enterprise,—one that should call forth the profoundest gratitude to the great Head of the Church.

It has often been said since the house commenced, that the Baptists of Springfield were building too large—much larger than they could pay for, or the place demanded. But the Society thought differently, and have succeeded in rearing their fine house, (the greater part of which is already paid for,) and have consecrated it to the Most High.—And as a result of this, when the Pews were sold on the evening of the Dedication, nearly every seat in the house was sold, and many families were left destitute that could not provide themselves with seats; so that efforts are already being made to cushion and carpet the galleries as below, and will be rented, that those who may be accommodated could not obtain slips on the first floor. The whole expense of the house and lot will not exceed \$14,000. The architect of this elegant structure is Mr. William W. Boyington, of the firm of Deccret, Boyington & Co., who has by this achievement established a reputation second to none in this vicinity. The church now has a fine house of a good location, and all that seems to be wanting for its prosperity and growth in grace, is a revival of religion. May it not be long before this church will enjoy such a favor from the Lord. Springfield, Sept. 25, 1847. J. E. T.

### Maine Correspondence.

Pembroke, Me., Sept. 14, 1847.

BRO. BARR:—While spending a few weeks in this extreme eastern section of our country, I have collected the following items of information, and if they will contribute to the gratification of the readers of the Secretary they are at your service.

Pembroke, from whence I date this communication, lies nearly 300 miles in a direct line, northeast from Boston, and is, I conclude, a part of the veritable "Down East." At least it is almost on the line of the "States," and the "Provinces," while the Calais, or St. Croix river is here recognized as the jumping off place. Should the reader take Mitchell's Atlas, he will find, on the map of New England, Eastport, a town of about 6000 inhabitants, lying on the Passamaquoddy bay, and to the northwest 30 miles, Calais, a place of about the same size, while between them, and to the west is Penobscot, at the head of a small inlet, here known as the Penobscot river—12 miles from Eastport—20 from Calais and 100 from Bangor.

Agriculture is the chief resource of the town as a whole, though the village is mainly dependent on Ship building, and on the very extensive Iron works now in operation. These were started some twenty years since for the purpose of rolling sheet and bar iron, and at an expense of from two to three hundred thousand dollars. The water privilege is one of the finest in the Union, and for facilitating the operations of the company, Penobscot was made a port of entry into the United States. But from some cause the enterprise fell through, and involved to such an extent the bank at Eastport, as to cause its failure. Some two years since the property was purchased for a mere pittance by Hon. Gray & Co., of Boston, who are large manufacturers of Rail Road iron. This establishment, the smallest, I believe, of the three they have in operation, manufactures ninety tons of rail, weekly, and employs not far from 130 hands. Some parts of the operation require much skill, and in consequence wages are in some cases as high as three or four dollars per diem. Some six or eight vessels are employed in the transportation of coal and iron.—Of the former article not less than 125 tons are used each week.

A visit to these works is exceedingly interesting. Here we have the puddling furnaces, into which the pig iron is thrown for being worked into wrought iron for the outside of the rail. You infer that the heat must be intense as you see the liquid iron now boiling up in bubbles like water, and then boiled down to such a consistency as to be taken on an iron car in lumps of a half bushel size to the rollers. These compress the mass into a wedge-like form, and weld the particles together preparatory to rolling. It then passes between the rolls and comes out in flat bars, 4 inches broad, and one thick. Two of these bars, each 4 feet in length, form the top and bottom of a single rail, the middle of which is composed of scrap iron compactly stowed together.

Younder are the heating furnaces, where the iron thus prepared is heated for the final rolling. Great care is taken that the iron be evenly heated, when it is wheeled off to the rollers, and after passing between them 12 or 14 times perhaps, it assumes the proper form.

The bar is still of a glowing red, and must now be made of a suitable length. This is done by bringing it upon an iron platform into contact with two buzz-saws, having a common shaft and regulated at a distance apart equal to the length of the rail. The whole scene—the glowing furnaces—the large masses of heated iron hastily borne hither and thither on clattering iron cars—the scintillations flying in every direction, and sooty men in a state of almost nudity, strongly reminds one of Jupiter's fabled blacksmiths—Vulcan and his followers at their anvils in the caverns of Mount Etna.

This whole eastern section of the State, embracing a tract on the sea board of near 70 miles, and extending back to the "Aroostook" from the bay of Funday, forms the County of Washington. The general character of its surface is hilly or gently undulating; its soil is mostly clay, with occasional tracts of gravel. Potatoes are the principal crop, and they are unsurpassed in quality by those of any other section of our country. Grass, oats and barley are also raised, but the season is too short for corn. Fruits are scarcely known, excepting Plums and the smaller kinds, as Strawberries and Raspberries, of which there are great abundances. Agriculture, however, has received comparatively little attention. It is scarcely fifty years since the first settlements were made in the country, and its hard soil, cold season and isolated position were little calculated to favor a rapid growth of population; consequently till of late the inhabitants have found ample employment in clearing the forests—deriving from lumber their principal support. At present, therefore, much of the country is covered with the second growth, or with barren heaths occasioned by fires that have raged for weeks in succession, literally burning up the soil. But in future, unless the potato root should be cut off, (as

the disease which has ravaged years leads us to fear,) its culture will receive much attention, and afford to the people, though probably at a certain class of life of a Lumberman in the forest to the gentle one of a Husband more northern villages are evicted during the winter or in But my sheet is nearly full speak of the social and religious Yours, &c.

The Common Council of Boston passed an ordinance prohibiting any dead human body within the Hall after the first of June, to 100 dollars for each offence, shall assist therein. That no ceteris should never be allowed a city.

The Rochester American of Wm. Lloyd Garrison, the lecturer, is sick of bilious fever situation is said to be critical.

ECCLIESIASTICAL DIFFICULTY. The Recorder thus speaks of the Episcopal Church: "The fact at present carries in her capacity clerical systems, that are like Jacob and Esau, they are from the earliest commencement and are destined to continue shall be victorious."

The same paper says: "The man has opened the whole subject case again. It is evident that it is to be made to have stored to the duties of the undertaking appears to us to be true, and that it will be found had its origin in Bedlam."

The pastor of the Baptist church in a postscript to a letter dated "Some money drops have fallen the field occupied by the Cong. Thompson. We hope for more to find that there are indications of the churches."

THANKSGIVING.—GOVERNOR, has issued a Proclamation day, the 25th of November, be served throughout that State. Almighty God, for all his ben This is the same day that the Hampshire has already fixed giving in that State. As there ty that a peace with Mexico will the manifold blessings for what to thank God, it would be pr every State in the Union had day for this purpose.

The New Bedford Bulletin Henry Jackson (formerly pastor church in this city) has accepted Central Baptist church in New

HOLIS STREET CHURCH.—states that the Rev. Mr. Ford Rev. John Pierpont, has promised to the people of his charge signed for this step is the religious, and consequent inability minister. This was one of the Boston; but it seems that a flourish for any length of time.

REUBEN JEFFREY, a recent University, was ordained as a church in Nantucket, on Wed 15th ult.

WM. A. PEARSE, a licentiate church in Springfield, (Agnew, dained at Plainfield, Me., on T

Rev. SILAS B. RANDALL, church in Woburn, Ms., has that church.

The Protestant Episcopal last year \$30,215 for Foreign, domestic missions.

The Montreal Herald of the monster bell, intended for the church, was yesterday dispatched Ottawa, and with some difficulty Place d'Armes. The weight of the chapter, &c., is nearly

### New Public.

MEMOIR OF MRS. MARY E. daughter of the Rev. Jos. wife of the Rev. Henry J. Vary in Turkey. By her M. Hamoreley.

The following paragraph, in book, forcibly arrested our attention, and, in some measure, prompts the wish to try to sketch shall do her justice. She was from the field of her labors; a newly qualified and disposed seem to be no more than a suit promise she gave of future to extend her influence beyond her life."

Mrs. Van L. was married in 1843, and on the 11th of October from Boston, in company with her father for Turkey, and died at the 27th of September, 1844. Her manner, and, above all, her piety, had secured for her a devoted and pious friends. The composed of her letters written her marriage. The simple, unadorned piety as displayed in her letters, full view of her character—her feelings—and her feelings appear almost involuntarily. A vast fund of Christian experience from her writings; and, from the time to time in which they are written the mother to extend the influence beyond the brief period of her life."

The Sermon preached by Dr. of his daughter accompanied the LOUIS FOURTEENTH, and the C the Seventeenth Century. Harper & Brothers. Bellinap The six numbers of this extensive work are now published, and of them, and must say that the







